

# RUTLAND HERALD.

A FAMILY NEWSPAPER, DESIGNED TO BE A GENERAL REPOSITORY OF POLITICAL, AGRICULTURAL, DISCUSSIONAL, MORAL, MISCELLANEOUS AND ENTERTAINING READINGS.

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Correspondence of the N. Y. Observer.

MY FAREWELL TO ROME.

MONTAUBAN, (Tarn-and-Garonne.)

13 February, 1843.

From Mr. Bruite, formerly curate of a parish who now has renounced popery. Such is the title of a pamphlet published, a few days ago, by a former priest who has been converted to the doctrines of the Reformation. It contains many interesting details on the state of the Catholic church. Sometimes the author employs, in his view, rather harsh and bitter expressions; attacks popery now and then with too much violence; but it is easy to make allowance for his indignation, when we know the wanton abuse and persecution he suffered from the priests after his conversion. A vicar-general even called him an "infamous apostate and a monster in the very pulpit," where Mr. Bruite had long instructed his flock. Christian charity however would have pardoned long and been kind even under such insults.

Before entering on an analysis of this pamphlet, it will be well to say a word on the condition of the Catholic church in France. Many of the priests are tired of the Roman yoke, and are weary of the errors of their religion, and indignation at the arrogance of the bishops. They continue to perform the duties of their priest-hood, because they have not faith and courage enough to repudiate their means of subsistence, and expose their families to disgrace; but in private conversation they often vent their disgust with popery, and if circumstances were more favorable, it is not doubtful that several of them would throw themselves on the arms of the Reformed church. While the eye of a stranger popery seems calm and collected, it is torn with dissensions. Its unity is apparent, not real. The Romanists pretend that they are gaining ground. Yes, so far as regards external ceremonies; not in impressing the heart and conscience. The old Roman traditions are hardly kept alive, and even those who teach them to the people frequently show great aversion to them.

Mr. Edouard Bruite is a striking example.—The following is a brief sketch of the changes his life has undergone. He was born in 1799 at Nancy. His father, an officer in the army of Napoleon, gave him a liberal education; but at the age of sixteen he was strongly inclined for an ecclesiastical career, and accordingly entered a popish seminary, and pursued his studies.

Here an incident occurred which shows the manner in which young men are trained in these seminaries. Mr. Bruite had some doubts of the truth of some of the Roman instructions; he could not understand how the pope could be the infallible head of the Catholic Church, nor how Rome could have a right to set up so many articles of faith which are not in the word of God. Distressed with these doubts, he frankly told them to one of his professors. And would you know what answer these professors made? You suppose perhaps that they removed his doubts by sound and logical reasoning. You think perhaps that the means of answering objections is to offer good arguments. Just so; but the professors in Roman colleges have another way of acting. Mr. Bruite was put in confinement for a week; then, twenty days he was compelled to eat alone at the end of a table, as a penance, and at last, after being obliged to confess himself humbly before his fellow students that he had done wrong to set arguments against the infallible authority of the pope, he obtained pardon. "This is the mode," says Mr. Bruite, "of convincing the candidates for the Sanctuary; Rome has made some advance in education; formerly, she would have burnt me alive."

As the occasion offers, I ought to say that the education given in the Roman Seminaries to those who are to be priests is the worst and most wretched possible. The first rule imposed on the young students is slavish docility, passive obedience.—Their minds instead of being enlarged, are stunted, and when they leave these seminaries the pupils have no other idea than that of entire submission to their bishop and the pope. Such is the deplorable education everywhere given to priests of the Roman Church. Afterwards, no doubt, when they come in contact with the world, some free themselves from this abject slavery; they dare to think for themselves, though they dare not always reveal their thoughts; but religious men and even political men should reflect seriously upon the danger to which society is exposed by a vast corporation, whose supreme law is to obey, to obey blindly, without resistance and without dispute all the orders of a foreign master.

To return to Mr. Bruite. He received consecration as priest, and became curate in several parishes; he was then appointed professor of philosophy and morals. In these various offices, he gained the esteem and confidence of all, as the certificates which he has published prove. One of these documents from a magistrate certifies as follows: "The abbe Bruite has exercised for five years among us the ministry of priest with enlightened zeal and superior talents. He has given largely to the poor, without distinction of religious faith. He has several times exposed his life to save that of his fellow citizens; a self-devotion which merits for him the decoration of the legion of honor." And this is the man whom the priests designated as a monster, and an infamous apostate when he quit the Roman church! Thus do these pretended ministers of Jesus Christ tread under foot truth and honesty!

Mr. Bruite left the chair of professor to take care of his mother who was aged and infirm; he chose rather to give up a brilliant station than to be wanting in the duties of filial piety. He became then curate at Lichapelle, a village in the South of France, and in this place he gradually opened his eyes to all the errors of popery. His faith, as he relates himself, assumed three suc-

sive phases: 1st, Gallican popery; 2d, mixed popery; 3d, lastly, true Christianity.

First, he was a Gallican papist, that is he refused to acknowledge absolute power in the pope. He felt that the pope's authority ought to have limits fixed by the political and civil laws of France, and that it should not be appealed to, to decide in temporal matters. This was a first step. The absolute papists say that it is an enormous heresy not to allow to the Roman pontiff unlimited power. In their view this pontiff is master even of the crowns of kings and can govern at his will all the affairs of nations.

Mr. Bruite did not stop here. He adopted a mixed popery, in other words he tried to connect with the doctrines of Rome, sounder opinions than he had derived either from philosophy, or the Bible. He sought for truth in his own blind reason and the superstitions of Romanism. This second phase of his religious life was extremely painful. He prayed day and night. "To my prayers," says Mr. Bruite, "I joined fasting and other austerities. I lived in the utmost solitude, always praying, weeping, meditating. I cried in the desolation of my soul: 'The truth is in Rome!' but another voice answered: 'No, no, falsehood is in Rome!' I had still a tender piety towards the Virgin Mary. I adorned her altars with flowers; I cried to her, 'O queen of heaven, come to my help; my faith fails!' but another voice replied: 'No, Mary is not queen of heaven; she is only the most amiable of mothers.'"

He was harassed in this manner for several years no longer believing in the false doctrines of Rome, but not knowing the whole truth as it is in Christ, and this state of painful uncertainty so weighed down his spirits, that he was fast sinking to the grave! At last, by the grace of the Lord, he entered the last phase of his conversion. He read more attentively the Holy Scriptures, and derived from them a solution of his doubts and consolation to his soul. Before, he was blind, and now his eyes were opened; before he was a slave; and now he became free, "Glory to Christ," he cried, "glory to Christ! he has broken my chains!"

What did he do in his parish, amidst all these internal struggles? The testimony is unanimous on this subject; Mr. Bruite led the most regular and exemplary life; never have his adversaries reproached him with any immorality. But in proportion as light increased in his mind, he altered his preaching. He no longer preached purgatory, or other human inventions of popery; he preached Christ and him crucified. He also distributed many copies of the New Testament among the members of his flock, and exhorted them to search for themselves what God has revealed to men.

All this rendered him suspected by the priests of his vicinity and the ecclesiastical dignitaries.—Another circumstance excited still more their resentment: Mr. Bruite refused to receive money from his parishioners. Was not this an unpardonable crime? A Roman vicar refusing to enrich himself at the expense of his flock! administering baptism gratuitously! giving the holy supper gratuitously! fulfilling all his offices gratuitously! a disinterested curate! a curate remaining in voluntary poverty! Think of it, Messrs. Editors; the example was most pernicious; an end must absolutely be put to such culpable generosity! Mr. Bruite received formal orders to take the money of those who offered it to him;—and as he would not obey their orders, he was deposed.

The history of this occurrence is curious. The bishop of the diocese in which Mr. Bruite resided, wrote him several sharp letters. The curate justified himself from the Word of God. He was summoned to appear before his ecclesiastical superior. He obeyed, and presented a paper in which he offered to remain in his parish, on condition: 1st, that he should not be obliged to take money from his parishioners; 2d, that he should not be called on to beg alms for the bishops; 3d, that he might preach and distribute the Scriptures; 4th, that he might exhibit Jesus Christ as the only foundation of the church. On reading this paper, the bishop and the vicars-general were seized with the most violent indignation, and Mr. Bruite was immediately deposed.

But, as Mr. Bruite well observes, these terms were strictly evangelical. Jesus Christ said to his apostles: Freely ye have received, freely give (Math. x. 8). The Holy Spirit says by the mouth of Peter: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii. 20). The Lord says to the people as well as the priests: "Search the Scriptures" (John v. 39). The apostle Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). Mr. Bruite's terms were then perfectly conformed to the declarations of the Bible; but it was precisely on this account that they were so ill received by the Roman priests. What agreement is there between the will of the Lord and that of the pope of Rome?

Mr. Bruite presents in his pamphlet the contrast which exists between the instructions of the gospel and the decrees of Romanism. This passage is interesting. I give some extracts:

"The pope and the gospel. The pope says—Cursed is every one who receiveth not the Latin as the language of worship in the church! The gospel says: Preach God in your own language; otherwise you will be a barbarian to those who hear you."

"The pope says: Cursed is every one who does not recognize the saints and Mary as intercessors! The gospel says: We have but one intercessor, who is Christ."

"The pope says: Cursed is every one who denies the church's right to establish fast days! The gospel says: Eat all that is sold in the shambles, asking no questions for conscience' sake."

"The pope says: Cursed is he who refuses the right of imposing celibacy upon the clergy! The gospel says: A bishop should be the husband of one wife!"

"The pope says: Cursed is he who hinders us from governing directly or indirectly nations and kings! The gospel says: The kingdom of Christ is not of this world."

"The pope says: Cursed are they who do not admit the merit of works! The gospel says: Ye are saved by grace, and not by works, so that none may boast."

"The pope says: Cursed is he who ever denies the church's right to grant indulgences and dis-

pensions! The gospel says: Not with gold and silver are ye saved, but by the precious blood of Christ."

"The pope says: Cursed is he who denies the existence of purgatory! The gospel says: The wicked shall go away into everlasting punishment, but the righteous into life eternal."

We might extend this list of contradictions between the Bible and the Romish church, between the gospel and the pope, but all may be summed up in two words: popery is a human religion;—the gospel is the religion of God."

Mr. Bruite has then abandoned his old superstitions, and he has, in doing so, made a great personal sacrifice; for he is not rich, and he has to support his aged mother. He has gone to Geneva to complete his studies, and is thought that he will one day be a protestant pastor. May he find many imitators among the Romish clergy! Accept, &c. G. DE F.

## A PRODIGAL'S CAREER AND END.

Passing up the East River from the city of New York, just before the traveller enters Long Island Sound, he may be tempted to inquire the name of the owner of a fine house and spacious grounds, that attract the eye, and by their elegance and neatness appear to be in the hands of a man of taste and wealth. His name is not known to me, but the spot, now the abode of strangers, is full of deep and painful interest as the early home of one whose story I am about to relate.

Charles L.—was the son of a wealthy man of business in the city of New York. His parents were neither of them Christians, but their associations were chiefly among religious friends, and their social and domestic relations were governed by a rigid regard to sound morals.

Charles was an only son. Nursed on the lap of luxury, and in infancy and childhood freely indulged by the fondness of a tender mother, and a father who doted on his boy.

There were some traits of his character that endeared him to his parents and friends. Grown up to youth, full of spirits and fond of pleasure, Charles was the life of the circle of young companions that gathered around him. Generous to a fault, and supplied to freely by his father with spending money, he had both the disposition and the means to indulge himself and others in the amusements that lay the foundation for future vice, and spread flowers in the pathway to eternal ruin.

Long before he left college, he had distinguished himself far more in the ball room than in his class; and he was far more ambitious to obtain conquests in the halls of fashionable folly than in the fields of learning, or the world of fame. Passionately fond of dancing, he pursued it with enthusiasm, at the risk of health and reputation, and regardless of the kind advice which reflecting friends wasted upon him.

While Charles was in college, his father purchased the beautiful place on the East River to which I have already referred, for a summer residence. His winters were passed in the city, and when Charles came home, with no taste for the drudgery of professional life, and no fitness for business, he was installed in his father's counting room as a clerk, spending his days in the forms of business, and his evenings in the pursuit of, and enjoyment of pleasure.

The theatre was his favorite resort. Its glare and glitter, its thrilling excitements and wild amusements caught his heart, and night after night he revelled in ideal scenes of passionate interest, till he learned to look with cold indifference upon the every-day realities of life about him.

He found his way to the gaming-table, and with reckless impetuosity plunged into the vortex which there opens for the souls of the young. Not far from the theatre and the billiard room, was the house of her whose steps take hold on hell. With madness that defied all restraint, and shut out hope of his recovery, he abandoned himself to sensual indulgences without shame, and resisted as the counsels of an enemy, the efforts of friends who, at each step of his downward course, had interfered to save him from absolute and utter ruin.

How often in these days of dissipation had a mother wept over him, with tears that none but heart broken mothers shed over ruined sons! How often had a fond father sought him out in the dark and hidden haunts of vice to which he resorted nightly, and mingling a parent's love with the strong authority of an injured father, led him home, and watched by his bed-side till the morning light, that with the first return of consciousness he might extort a promise of reform. Such influences, stronger than any restraining power but the grace of God, might have saved him but for the grasp of the enemy, that was dragging him downward to death and hell. It was scarcely possible that he should have run his course thus far without having drunk often and deeply of the intoxicating cup. Intemperance had marked him for his prey. This was some years ago, in the morning of the great temperance reformation which has since so signally and gloriously blessed our country and the world. And when he was persuaded by the united entreaties of his parents and friends to pledge himself to abstain from "ardent spirits," the smile of hope was seen on a mother's faded cheek, and a mountain weight was removed from his father's heart.

There was a change in Charles that all regarded with intense delight. It lasted for months.—Again he was the pride of his parents and the centre of a thousand hopes.

The cup of happiness seemed to his parents to be full when Charles led to the altar, and brought home to their house, a lovely bride, whom all others they had chosen as one who would make him happy, and throw around him the restraints of love, should he ever be allured again into the paths of vice.

On the very evening of his marriage, it was painfully evident, that he was not beyond the reach of the destroyer. I have said that this period was at the opening of the present temperance reformation, and few had then thought of danger from the use of wine. But in the festivities of the marriage day, in the midst of company of which young L.—was the life and soul and called on again and again to drink to his "health and happiness," (Oh! the mockery of such words over the wine cup) he lost command of his appetite, and before he suspected his danger he was overcome. Deeply mortified at this occurrence, he determined to regain his self-respect by a rigid adherence to an entire abstinence from all that can intoxicate.

But the appetite was excited, and it would be gratified. The rest of the story is soon told.

Months passed away, and the once elegant, accomplished, fascinating Charles L.—was sinking deeper and deeper into the abyss of shameful, disgusting intemperance. The appetite became a passion, the passion became a mania. The last hope of his recovery was now blasted. The prospects of wealth and honor, and domestic bliss, had lost all charms in his eye. The gross sensuality of his darling sins, the vile companions of his nightly debauch, the delicious excitements of the theatre and gaming-table, again absorbed the desires of his depraved heart. In vain did parental affection plead, in vain did a young wife, with her first-born on her breast, weep tears of bitter grief over his fall; in vain did he hear the strong appeals of religious truth; in vain was he admonished of the danger to his immortal soul, and the certainty of his swift destruction, if he persisted in his downward course he was in the grasp of the destroyer. Deaf to the cries of affection, blind to his own guilt and shame, and dead to all the sweet sensibilities of the soul, he was lost and lost forever.

In the mean time he had plunged deeper than ever into his destroying indulgence—and terrible delirium that haunts the drunkard's brain, had obtained the mastery. One wild scene of unbridled excess had followed another in swift succession, till he was laid upon his dying bed! No visions of angels awaiting to convey him to heaven, now floated before his eyes. No dreams of pardon and peace by the blood of the dear Redeemer, shed their soothing influence on his soul.

"Take them off! Oh, take them off!" he screamed as I came into his chamber. "They have come for me; I see them, I feel them; this is hell!"

The scene was awful to me, heart-rending to those who loved him as none others could. Every object in the room was a demon ready to dart upon him. They leaped on the bed, they planted themselves on his breast, they laughed at his horrors, and revelled in his cries and groans. It was with great difficulty that strong men could keep him on his couch of anguish. He was determined to fly from the monsters that had gathered in troops around him. Seizing his opportunity when their attention was for a moment diverted, he leaped from the bed, by the side of which sat his parents wrinkled and gray, but not with age, and his own young wife with their only child in her arms; he broke away from the attendants who vainly strove to hold him back; he rushed from his chamber into the streets of the city, there in his nakedness and madness, raved like a devil escaped from hell. They caught him and forced him into the house, but could not compel him to lie down. He stood in the middle of his chamber, struggling fearfully with friends who gathered around him to pacify his maniac frenzy. His wife fell on his neck, and implored him by his love to her and his darling boy, to lie down and be still, till the storm that raged in his brain should pass by. But no tears, no prayers, no force would quiet him in that wild hour. He stood and struggled fiercely with phantoms, and raved of devils and the damned. An unearthly brightness lighted up his face, as he exclaimed, "I am ready now; I'll go, I'll go!" and he stood—a corpse! They laid him on the bed, and closed his eyes for ever.

Such was the career and fate of one whom I knew and loved. He was a prodigal son. How many fall like him; perish like him, in the very morning of their days!

## From the People's Press.

### MUSICAL CONVENTION.

Middlebury, June 10th, 1843.

The Convention for the purpose of advancing the cause of Sacred Music, assembled in accordance with previous notice, at 2 o'clock P. M. in the Congregational Church of this village, and was duly organized by appointing E. June Esq. of Brandon, Chairman, and C. C. Bisbee of Middlebury, Secretary.

The Convention proceeded forthwith to business. Voted, that the Chair appoint a Committee to wait upon Prof. Lowell Mason of Boston, and attend him to the Convention.

Mr. Wm. C. Benton, of Castleton, was appointed that Committee.

Voted, that a Committee of three be appointed to arrange the business and order of exercises for the Convention.

Messrs. E. K. Prouty of Newbury, I. T. Packard of Middlebury, and R. L. Kilby of Brandon, were constituted that Committee.

The Committee reported arrangements for the meeting.

The report was accepted.

First, "That the exercises of the Convention be opened by prayer."

Second, "That Prof. L. Mason take charge of the exercises of music during the sitting of the Convention, and select such leaders and assistants as shall be most in accordance with his wishes."

Prof. Mason having arrived, was formally introduced to the Convention by the Chair.

Rev. T. H. Lunt of Middlebury, opened by prayer. The singers present were then arranged by Mr. Mason, and spent a short time in practice and criticism, with reference to time and expression. After a short intermission, the singers assembled and occupied the evening in similar exercises.

Notice was then given by the chair, that a business meeting of the Convention would be held at 8 o'clock next morning, and at 10 o'clock A. M. Prof. Mason would deliver an address.

Thursday morning the Convention assembled according to previous notice. The meeting was called to order by the Chair.

A resolution was then introduced by E. June Esq. of Brandon. After some lengthened and appropriate remarks by the mover, also by I. S. Rust of Rutland, B. Davenport of Brandon, Rev. O. Hoyt of Binesburgh, Rev. B. Briery of Middlebury, and Rev. T. A. Merrill D. D., the resolution was unanimously adopted.

"Resolved, that the art of sacred music is worthy of the attention of the most intelligent and best educated portion of the community, and ought to be made a branch of education in our primary schools."

A resolution was then introduced by E. K. Prouty of Newbury and unanimously adopted, without discussion, as the hour had already arrived for the address.

"Resolved, that inasmuch as sacred music is very desirable, if not an indispensable part of religious services, it is therefore the duty of our Christian Churches to see that ample means are provided for its cultivation."

The Convention then listened to an interesting, able and instructive address from Prof. Mason.—The address was truly a feast of good things to every lover of music in general, and especially to

every amateur of Christian Psalmody. Never before has the community in this vicinity been permitted to listen to its equal on the same subject. The speaker seeming entirely to overlook himself, labored to instruct and deeply imbue his audience with just sentiments in regard to the vast importance of sacred music in the services of the sanctuary.

After speaking at some length of the highly beneficial tendency of music on the Physical, Intellectual and moral condition of man, he proceeded to speak more particularly of Church Psalmody. Here the speaker seemed to breathe his whole soul into his subject. He spoke feelingly, of the low estimation in which this part of divine worship was held, and its consequent abuses. Upon these he dwelt at some length, and showed in what they consisted.—Such as selecting hymns not adapted to the occasion. Abridging proper ones, so as to destroy the sense, or make them speak a sentiment contrary to the one they were designed to express. Not adapting the music to the words or the occasion. Selections sung with which the Choir was not sufficiently familiar, and the excellencies of which, even if skillfully performed, the audience could not appreciate. Uniting secular with sacred music, so as to make the whole a kind of show. Practically entertaining the idea, that this part of worship is introduced as a relief to the audience, and consequently most kinds of business pertaining to church, may be transacted during its performance with propriety. Absence of members from Choir meetings for practice, &c.—These and many other abuses the speaker represented in vivid colors. He dealt out a portion to all.—The whole address was rich in instruction, which might easily be shown, had we attempted an abstract. We only regret that everybody could not have been there, to have listened to, and appreciated all that the speaker said.

The afternoon was spent much in the same manner as heretofore mentioned. Friday morning the meeting was called to order by the chair. The following resolutions were then introduced by Mr. L. C. Rust, and after some discussion were unanimously adopted.

1st. "Resolved that we consider the World of music;—The Vocal and Instrumental Self Instructor, published by Messrs. Moore & Silsby at Bellows Falls, worthy of our patronage, and ought to be in the hands of every lover of music in the State."

2d. "Resolved, that we will spare no pains to introduce and recommend works so ably conducted, and so well calculated to produce an increase of interest in the study and practice of music."

The hour having arrived for the meeting of the singers (Dr. Merrill at the request of Mr. Mason occupied a portion of the time with interesting remarks) Mr. Mason spent the day exercising the several choirs that were present, at the close of which the Convention dissolved.

To those who had been present from the beginning, and watched the progress of the singers in giving expression to what they sang, the exercises must have been truly gratifying. To us they were emphatically so. Although, having been impressed for several years with the wretched state of public sentiment in regard to church Psalmody, and the more wretched execution of this part of divine service in many of our churches, yet we never before were so seriously impressed with the destitution of soul in this part of church service. It is morally certain to us, that no person can sing a piece of poetry well, who cannot read it well, and cannot appreciate and imbibe its spirit. In order then to sing well, it is indispensably necessary that person be able to read well and fully imbibe the emotion of the author. Until this can be done, how can he "excite, deepen and prolong" the same emotion in others? Sing with emotion!! Nonsense. Did the children of Israel, after crossing the Red Sea, sing without emotion? Do the heavenly choirs, with their golden harps, sing without emotion? Do they not imbibe the spirit of what they sing? As well suppose the sun to shine without giving light. The first thing to be done then, in our apprehension, is to study the language set to music, with reference to the sense, expression, and the emotion which it is intended to excite. After the performer's soul is thus imbued with the emotion of the author, let him read it loud with reference to sense and emotion, afterwards endeavor to clothe the words with the exquisite dress of angelic harmony.

This study, in our opinion, should commence in the primary schools, and be carried to its most exalted pitch of perfection in the christian church.

The business Committee, (I. T. Packard, E. K. Prouty and R. L. Kilby,) in behalf of the Convention, would tender the most cordial thanks to Prof. L. Mason, for his highly obliging visit to Middlebury, for his gentlemanly and skillful management of the singing exercises, and for his highly interesting and instructive address. Also, the Com. of the congregational church, for the use of their elegant and commodious house, during the sitting of the Convention.

The Com. request the secretary to prepare a copy of the proceedings for publication.

C. C. BISBEE, Secretary.

A True Wife. The Buffalo papers announce the death on the 31st of May, of Mrs. Maria Wait, in the 31st year of her age. The lady was the wife of Benjamin Wait, one of the Canadian political convicts. An obituary notice in the Buffalo Commercial says—

"She was a woman of very uncommon powers of mind, amiable in her deportment, ardent in her affection, and of enduring energy and perseverance of character. Her exertion in behalf of her husband and his fellow-prisoners who were under sentence of death for political offences committed during the Winter of 1837 and '38, in Upper Canada, seemed almost superhuman. After having procured a commutation of the sentence from death, to perpetual banishment to Van Dieman's Land, she went to London, where she continued ten months her unwearied exertions for their final release."

She was most kindly received by the Queen—the heads of department and all the officers of the Crown. Through her exertions, the freedom of the island was extended to them, and all the liberty they could enjoy in the land of their exile—and but for their escape, she soon would have procured their final pardon. Her trials and sufferings during this period of incessant toil and anxiety are most affecting and graphically described in her letters to a friend, published in her husband's narrative—which will be read with deep interest by all.

A Kiss and the Consequences. Sheriff Ware of Gloucester county, New Jersey, gave Mr. Wm. Bateman a severe horse-whipping, at Blackwoodtown, on Sunday, the 21st, at the door of the Presbyterian church. The provocation, we understand, was kissing or attempting to kiss the sheriff's wife. Mr. Bateman was flogged till his clothes hung in tatters, and his whole person was covered with blood. His kissing propensities will be checked for a while, at least.

There was a king of Babylon, who said to himself as he walked the hundred gated ramparts of that magnificent city, "Is not this the mighty Babylon that I have built by the might of my power, for the home of the kingdom and for the honor of my majesty?" In one hour his kingdom was taken from him. The lesson has been often repeated, and is as applicable to the people as the monarchs.